A U M

HEAVEN is long enduring and earth continues long. The reason why heaven and earth are able to endure and continue thus long is because they do not live of or for themselves. This is how they are able to endure. Therefore the sage puts his own person last, and yet it is found in the foremost place; he treats his person as if it were foreign to him, and yet that person is preserved.—*Lao-tze.*

THEOSOPHY

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THE REAL CHRISTMAS*

THE general idea of the origin of Christmas is that the 25th day of December was made notable by the birth of Jesus of Nazareth; and in commemoration of that Being, so divine as to be called the Savior of mankind, the *Christ Mass* is a season for the giving of gifts—also, for the expectation of receiving them, one might say, for men have lost all sense of the true meaning of Christmas. Even as a matter of fact, we *know* nothing whatever of the birth of Christ. There is no historical record anywhere of His birth at such a date; yet, the choosing of this season of the year for the birth of a Divine Being is really based on fact—a fact that belongs to the ancients. The Christmas idea is borrowed from those whom we choose to call the pagans, as indeed, have all our theological ceremonies, rituals and ideas. Ages before the time of Jesus Christ, among all the ancient peoples, were ceremonies at this season of the year similar in kind to our own, which had reference to a certain occurrence in the events of time. For it is then that the Sun itself returns from its journey southward to the north again—and this coming of the Sun was understood to be the *birth* of the Sun.

But the Christmas season has its own peculiar occult reference. It is the season of the birth of the Sun—the coming back and bringing into fructification those seeds and plants needing Sun energy for their growth and expression—but, it is more than that, because behind the Sun, as behind every single body, there is spirit, there is life, and there is intelligence. So, there comes with the return of

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time.—EDITORS.

the Sun a spiritual, a mental, a moral growth and uplifting. There is a springtime not only in the lower kingdoms—among plants and animals—but among men. There is an incursion of energy, so to speak, which if we could take advantage of would enable us to do much more than we now do. But we have lost the knowledge that we had. We have forgotten, and so we do not apply to ourselves the fact of the recurrence of this real Christmas time—the season, not only of the physical renewal of the earth and all beings, but also a return of the inner life, and of impulse of a spiritual kind.

Between Christmas Day and the day called Easter—which again has its own significance—the life of the earth is young. Then, too, the inner life has its rejuvenescence and its growth, and ideas then taken hold of and carried into expression have ten-fold the power which they would have at another time. Christmas is a season of birth and of growth; it is the season of the rebirth of the spiritual nature, and the birth of Jesus was made to accord with this old knowledge of the past and ancient observances.

The whole of life has its recurrent way as well as its recession. Day and night, summer and winter, life and death are the seasons of nature. But the perceiver—the experiencer—of those seasons is the self-conscious Man, who lives when the body dies, who is awake when the body rests at night, who is continually observant whether the body is awake or asleep. The Man is conscious every moment. He sees recurrent waves of activity of one kind, then rest; he sees other kinds of activity, then rest. He sees the return of his thoughts and his feelings, reinforced and strengthened on the second coming or reduced and weakened, according to the degree of energy he has given them. For always there is the return of impressions—from hour to hour, from month to month, from year to year. It is the course of all beings of every kind to follow the law of action and reaction—to proceed through the coming back of that which was before plus whatever has been incurred in the meantime—and there is no cessation of this law; there is an eternality of progress, which is not restricted to any particular form and which is within the means and reach of every individual in every part of the universe. So, we can not work for ourselves alone, nor progress by ourselves alone, but taking advantage of all recurrent waves and seasons of uplift we may go on from plane to plane, from state to state, from quality of being to quality of being.

There is a tide in the affairs of men which, taken at the flood, leads on to fortune, it is said—which is merely an expression and recognition of the same law of recurrent impression. For the opportunities of each life come from the past; each life as it is has been produced by the life or lives preceding, and aspirations are recurrent ideas of the past. Whenever there is a spiritual idea in the heart or in the mind, then is the beginning of the rising tide for that individual; then is the time for him to take advantage of

the cycle—to make every possible effort in the direction of his purpose. For the time is ripe, and the time will pass again just as surely as the Sun moves northward and then south again; and in that time of rising tide, we must have acquired the stamina—the power of concentrated effort which will hold us through the receding tide and give us a better standing place when the tide again rises.

There are also tides in nature for races and civilizations. Every civilization has its beginning and its ending. This present civilization will end as others before it have ended. No civilization, however great, wlll ever continue as such, because it merely represents a state of mind and a body suited to it, and it must reach its limit of expression to then die out. The individuals who made that race, however, will come again with whatever they have gained; they will come on a better basis and from there go on a little further. There is a rising tide in the birth of a nation, and all through its life are various tides rising and falling. For us now, a tide of recession has prevailed through many centuries. We are living in the Iron Age, which was preceded by other better Ages known as the Gold, the Silver and the Bronze Ages. It is a hard and cruel Age—an Age of spiritual darkness—but in it we have to found all that existed in the other Ages; we have to bring into expression all that existed before, and put the very highest of all that preceded into practical use. Not only have we to pass through this Iron Age with all the aspirations of the other Ages, but we must start a new *Golden Age* with all that we have gained.

At the present time all our discoveries, our science, our religions, our social and national life are material, without spirituality. The more the self-conscious spiritual man has gone into matter, the more he has closed his spiritual doors, because his self-consciousness and energy have been put into the lower kingdoms. But he must go through these stages and emerge from them, bringing with him all the knowledge he has gained thereby; and not only is his effort to gain knowledge for himself, but also to impart his feeling and understanding to the kingdoms below him in the matter which he uses. Then when he moves up the scale of being, that matter, too, will be lifted up and fitting for his use.

In the receding tide, old theological ideas have lost their sway over the minds of men. Minds are searching in every direction for that which is stable, permanent and true; they are looking for a knowledge which is feasible and practical. And a tide comes for the presentment of such knowledge. A tide comes for Beings greater than we are, because at some time They took advantage of the rising tide to go far beyond where the ordinary man found himself able to go. Those Beings come at certain great seasons, as the heavens tell the story in the Messianic cycle. The passage of the Sun from one sign to another of the Zodiac takes a period of about twenty-one hundred years—the cycle of the coming of a

great Teacher. We need only to know that a great Teacher existed at some time here to count forward or backward and know when another has been or will be.

The Real Christmas can come to us in our hearts. We can realize that there has come once more the season we can rise with. If we make up our minds to do it, we can follow the Path of our great Predecessors—the great Saviors of the world, the great Saviors of all times, for They all come from the same Body, whether we call Them Buddha, Jesus, or any other name. They are all Beings of the same nature who come among us, and, as was said of Jesus, in all things become like unto us that They may impart to us something of Their great knowledge and point us to the Path They followed. Always the object of Their coming was that we in time might become even as They are. Always They left messages for us which were set down and known as the sayings of the Founders of all the great religions. Jesus for Whom the Christian nations celebrate Christmas, was one of a Body of perfected men. There were many others before Him; there have been others since; there will yet be others.

Christmas is a time for giving and also for receiving. But there is a giving that is not of things. There is a giving of the heart itself. There is the giving of service, of love, of brotherhood, of every thought that makes for good—a giving open to all, however poor our personal possessions may be. It is the feeling and the thought in our hearts which reach people and stir *their* hearts to a better perception, a better feeling, a wider and stronger action, for all our hearts are based in the same One Life; we draw all our powers and forces from the One Life. The Real Christmas means something to the Real Man, and it applies to the whole of man's nature. Let us take advantage of the resurgence of spiritual, mental, and moral force that comes with the Christmas time.

EXTRACTS FROM THE PATH*

"These sons belong to me; this wealth belongs to me:" with such thoughts is a fool tormented. He himself does not belong to himself, much less sons and wealth.

—*Buddhaghosha Parables.*

"A delicious fragrance spreads from the Leaders of the World over all quarters, a fragrance by which, when the wind is blowing, all these creatures are intoxicated."

—*Saddharma-Pundarika.*

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*These Extracts were printed by William Q. Judge in *The Path*, February and March, 1887. The title used is our own. (EDITORS THEOSOPHY.)

THE THEOSOPHICAL MOVEMENT*

CHAPTER XI.

AFTER the events narrated in the last Chapter, Colonel Olcott returned to India, and, at the end of December, held the usual "convention" or "parliament" at Adyar. The full report of the sessions is contained in the *Supplement* to "The Theosophist" for January, 1889. It discloses the incongruities and inconsistencies of mind governing the actions of Col. Olcott and his immediate associates.

After the admission that "the Annual Convention of the General Council has ceased to be, save in name, the true parliament or congress of the Branches," the report nevertheless goes on to affirm that the "fair thing" was "evidently to extend the sectional scheme to all countries," while yet "keeping the Headquarters as the hub and the President-Founder as the axle of this wheel of many spokes under the car of Progress . . . with the central point where the President-Founder represents and wields the executive authority of the entire undivided body known as the Theosophical Society."

"The President-Founder's Address" to the Convention opens with an argument to show that he "should be left with the widest discretion" in the management of the Society. Col. Olcott sums up:

"The time has come when I should say, most distinctly and unequivocally, that since I am to stay and be responsible for the progress of the work, I shall not consent to any plan or scheme which hinders me in the performance of my official duty.

". . . I have never interfered with the esoteric or metaphysical part, nor set myself up as a competent teacher. That is Madame Blavatsky's specialty; and the better to enunciate that idea I have just issued an Order in Council in London creating an Esoteric Section under her sole direction, as a body, or group, entirely separate and distinct from the Society proper, and involving the latter in no responsibilities toward those who might choose to enrol themselves in her list of adherents.

". . . This is my determination: To be . . . loyal and staunch to the colleague you and I, and all of us know and a few of us appreciate at her true worth. This is my last word on that subject; but in saying it I do not mean to imply that I shall not freely use my own judgment, independently of Madame Blavatsky's, in every case calling for my personal action, nor that I shall not ever be most willing and anxious to receive and profit by the counsel of every true person who has at heart the interests of the Society. I cannot please all: it is folly to try; the wise man does his duty as he can see it before him."

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*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS.

The "Address" gives in brief the story of the troubles in Paris and London. Though these events were then all fresh in his mind; though the Master's words were still ringing in his ears; though the generous protection of H. P. B. still enveloped him and enabled him to "save his face" before the rank and file of the membership — the view expressed and the attitude held testify the same invincible self-complacency that at last wholly absorbed the probationary chela in the "President-Founder." Thus:

"It was by the Executive Council found expedient that I should proceed to Europe and attempt to bring our affairs into order. We saw the Continental Branches languishing for lack of superintendence and reciprocal work, although there was reason to hope that the movement might be greatly strengthened and expanded under the proper organization. . . . I formed new Branches . . .; dischartered the old 'Isis' Branch at Paris and chartered a new one . . .; called two Conventions in London . . .; organized and chartered a British Section of the Theosophical Society; and issued an order in Council forming an Esoteric Section of the Society, with Madame Blavatsky as its responsible head. The trouble in the Paris Branch was solely due—as we have almost invariably found to be the case—to personal jealousies and disagreements. The landmarks of the Society had been obliterated and forgotten; there had arisen a strife for supremacy, and, instead of setting the public an example of zealous fraternal union for the propagation of our ideas, the members had fallen to mutual abuse, oral and printed. Both parties were to blame, as I found, after patient examination of the documents . . ."

In no part of Col. Olcott's published statements is there a hint that might be construed that he at any time found himself in any way at fault; on the contrary, there is everywhere the insistent and reiterated formulation and expression of the facts in such fashion as holds him out as the all-important factor in bringing order out of chaos, in holding the Society true to its purposes. Nowhere appears the faintest glimmer of perception that he himself might be the weakest joint in the Society's armor; that his failures as probationer were constantly upsetting his work as Executive.

It is intensely interesting and instructive to turn for contrast from the Adyar "parliament" to the proceedings of the Convention of the American Section in the April following. Delegates and proxies, democratically elected, were in attendance from all of the twenty-five active Lodges in the United States. The only one not represented was the "Gnostic" of Washington, D. C., controlled by Dr. Elliott Coues, whose case we shall shortly consider.

The spirit and energizing direction of the American Section, the devotion to a Cause rather than to its instrument, the Society, as contrasted with the work in India under Col. Olcott's autocratic control, are well typified in Madame Blavatsky's Letter to the Convention, presented by Mr. Judge in these words: "I have received

from our revered founder, Madame H. P. Blavatsky, a letter for this Convention . . . and beg to lay it before you."

The four Letters of H.P.B. to the Conventions of the American Section are unique. They are the only addresses of H.P.B. to any Theosophical bodies, for she never thus honored either the Indian, the British or the European Sections. These letters are the public authoritative statements by the Agent of the Masters in enunciation of the real basis of the Theosophical Society and of all Theosophical endeavor, esoteric and exoteric. This second letter was written soon after the issuance of the *Preliminary Memorandum* and *First Instructions* to the members of the Esoteric Section. The letter shows the real spirit of the Movement in the West, the ever-existent dangers to be confronted, her insistent endeavor to keep the line energized in the true direction, and her exoteric treatment and appeal as compared with some extracts from the *Preliminary Memorandum* addressed to the members of the Esoteric Section. We quote:

"But you in America. Your Karma as a nation has brought Theosophy home to you. The life of the Soul, the psychic side of nature is open to many of you. The life of altruism is not so much a high ideal as a matter of practice. Naturally, then, Theosophy finds a home in many hearts and minds, and strikes a resounding harmony as soon as it reaches the ears of those who are ready to listen. There, then, is part of your work: to lift high the torch of the liberty of the Soul of Truth that all may see it and benefit by its light.

"Therefore it is that the Ethics of Theosophy are even more necessary to mankind than the scientific aspects of the psychic facts of nature and man . . . .

". . . Once before was growth checked in connection with the psychic phenomena, and there may yet come a time when the moral and ethical foundations of the Society may be wrecked in a similar way. What can be done to prevent such a thing is for each Fellow of the Society to make Theosophy a vital factor in their lives—to make it real, to weld its principles firmly into their lives—in short, to make it their own and treat the Theosophical Society as if it were themselves. Following closely on this is the necessity for Solidarity among the Fellows of the Society; the acquisition of such a feeling of identity with each and all of our Brothers that an attack upon one is an attack upon all. . . ."

These statements were at once the recital of history, a warning, an admonition, and, as events have all too plainly proved, a prophecy. Where the danger ever lies, and how to meet it, are considered:

"We have external enemies to fight in the shape of materialism, prejudice, and obstinacy; the enemies in the shape of custom and religious forms; enemies too numerous to mention, but nearly as thick as the sand-clouds which are raised by the blasting Sirocco

of the desert. Do we not need our strength against these foes? Yet, again, there are more insidious foes, who 'take our name in vain,' and who make Theosophy a by-word in the mouths of men and the Theosophical Society a mark at which to throw mud. They slander Theosophists and Theosophy, and convert the moral Ethics into a cloak to conceal their own selfish objects. And as if this were not sufficient, there are the worst foes of all—those of a man's own household—Theosophists who are unfaithful both to the Society and to themselves. . . .

"Let us, for a moment, glance backwards at the ground we have passed over. We have had . . . to hold our own against the Spiritists, in the name of Truth and Spiritual Science. Not against the students of the true psychic knowledge, nor against the enlightened Spiritualists; but against the lower order of phenomenalists—the blind worshippers of the illusionary phantoms of the Dead. These we have fought for the sake of Truth, and also for that of the world which they were misleading. . . Unless prepared carefully by a long and special course of study, the experimentalist risks not only the medium's soul but his own. The experiments made in Hypnotism and Mesmerism at the present time are experiments of unconscious, when not of conscious, Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction. But the practical cure of it lies in one thing. That is the course of study which I mentioned before. It sounds very simple, but it is eminently difficult; for that cure is 'ALTRUISM.' And this is the key-note of Theosophy and the cure for all ills; this it is which the real founders of the Theosophical Society promote as its first object—UNIVERSAL BROTHERHOOD.

"Thus even if only in name a body of Altruists, the Theosophical Society has to fight all who under its cover seek to obtain magical powers to use for their own selfish ends and to the hurt of others. Many are those who joined our Society for no other purpose than curiosity. Psychological phenomena were what they sought, and they were unwilling to yield one iota of their own pleasures and habits to obtain them. These very quickly went away empty-handed. The Theosophical Society has never been and never will be a school of promiscuous Theurgic rites. But there are dozens of small occult Societies which talk very glibly of Magic, Occultism, Rosicrucians, Adepts, etc. These profess much, even to giving the key to the Universe, but end by leading men to a blank wall instead of the 'Door of the Mysteries.' These are some of our most insidious foes. Under cover of the philosophy of the Wisdom-Religion they manage to get up a mystical jargon which for the time is effective and enables them, by the aid of a very small amount of clairvoyance, to fleece the mystically inclined but ignorant aspirants to the occult, and lead them like sheep in almost any direction. . . . But woe to those who try to convert

a noble philosophy into a den for disgusting immorality, greediness for selfish power, and money-making under the cloak of Theosophy. Karma reaches them when least expected. But is it possible for our Society to stand by and remain respected, unless its members are prepared, at least in future, to stand like one man, and deal with such slanders upon themselves as true Theosophists, and such vile caricatures of their highest ideals . . .?

"But in order that we may be able to effect this working on behalf of our common cause, we have to sink all private differences. Many are the energetic members . . . who wish to work and to work hard. But the price of their assistance is that all the work must be done in their way and not in anyone else's way. And if this is not carried out they sink back into apathy or leave the Society entirely, loudly declaring that they are the only true Theosophists. Or, if they remain, they endeavor to exalt their own method of working at the expense of all other earnest workers. This is fact, but it is not Theosophy. There can be no other end to it than that the growth of the Society will soon be split up into various sects, as many as there are leaders. . . . Is this prospect one to look forward to . . . ? Is this 'Separateness' consonant with the united Altruism of Universal Brotherhood? Is this the teaching of our noble MASTERS?"

In all this, as in so many other cases, H.P.B. showed both the knowledge and the compassionate patience of the true Sage, the prophetic insight of spiritual Clairvoyance. The evidence does not lie in the testimony of students, or in the divided opinions of friends and foes, but verily in the events of what was then the future, but is now Theosophical history. The lessons she strove so constantly to teach her students of thirty years ago are still the unlearned lessons of Theosophists of to-day.

The Letter contained a public reference to the Esoteric Section in these words:

"As many of you are aware, we have formed the 'Esoteric Section.' Its members are pledged, among other things, to work for Theosophy under my direction. By it, for one thing, we have endeavoured to secure some solidarity in our common work; to form a strong body of resistance against attempts to injure us on the part of the outside world, against prejudice, against the Theosophical Society and against me personally. By its means much may be done to nullify the damage to the work of the Society in the past and to vastly further its work in the future."

The Letter closes:

"And now a last and parting word. My words may and will pass and be forgotten, but certain sentences from letters written by the Masters will never pass, because they are the embodiment of the highest practical Theosophy. I must translate them for you:—

"'. . . Let not the fruit of good Karma be your motive; for your Karma, good or bad, being one and the common property of all mankind, nothing good or bad can happen to you that is not shared by many others. Hence your motive, being selfish, can only generate a double effect, good and bad, and will either nullify your good action, or turn it to another man's profit. . . . There is no happiness for one who is ever thinking of Self and forgetting all other Selves.

"'The Universe groans under the weight of such action (Karma), and none other than self-sacrificial Karma relieves it. . . . How many of you have helped humanity to carry its smallest burden, that you should all regard yourselves as Theosophists? Oh, men of the West, who would play at being the Saviors of mankind before they even spare the life of a mosquito whose sting threatens them!, would you be partakers of Divine Wisdom or true Theosophists? Then do as the gods when incarnated do. Feel yourselves the vehicles of the whole humanity, mankind as part of yourselves, and act accordingly. . . '

"These are golden words; may you assimilate them! This is the hope of one who signs herself most sincerely the devoted sister *and servant* of every true follower of the Masters of Theosophy."

To any sincere student of to-day the thirty years of history intervening since the date of this Letter furnish their own confirmation and commentary on the prevision, the spiritual insight, the practical common-sense and the never-dying courage of H.P.B. They show, as nothing else does or can do, the overwhelming need for a *return to the Source* of all true Theosophical inspiration and endeavor. This from the exoteric standpoint alone. Permissible extracts from the *Preliminary Memorandum* to the E. S. applicants do but go deeper into the same problem.

Immediately following upon the publication in "Lucifer" of the Notice of the formation of the "Esoteric Section," H.P.B. sent out to all applicants a formal communication, marked as were all subsequent papers of the Section, *Strictly Private and Confidential.* It contained an introductory statement, a summary entitled "Rules of the Esoteric Section (Probationary) of the Theosophical Society," the "Pledge of Probationers in the Esoteric Section," and some preliminary questions and requirements to be responded to by the applicant. The introductory paragraphs read as follows:

"I forward you herewith a copy of the Rules and Pledge for Probationers of the Esoteric Section of the T. S.

"Should you be unable to accept them, I request that you will return this to me without delay."

The Rules referred to recite, amongst others, that no one will be admitted who is not a Fellow of the T. S.; that applications for membership in the Esoteric Section must be accompanied by a copy of the Pledge "*written out* and signed by the Candidate, who there-

upon enters upon a special period of probation, which commences from the date of his signature;" that "all members shall be approved by the Head of the Section"—H.P.B. Rule 7 provides:

"To preserve the unity of the Section, any person joining it expressly agrees that he shall be expelled, and the fact of his expulsion made public to all members of the Section, should he violate any one of the three following conditions:—

(*a*) Obedience to the Head of the Section *in all Theosophical matters.*

(*b*) The Secrecy of the Signs and Passwords.

(*c*) The Secrecy of the documents of the Section; and any communication from any Initiate of any degree, unless absolved from such secrecy by the Head of the Section."

The nature of the Pledge is sufficiently indicated by the foregoing citations, plus the fact that the applicant solemnly pledged his sacred word of honor to covenants requiring his unremitting devotion to the great First Object, its application and implications to his own personal, daily thought and action.

Some hundreds of the most active and earnest Fellows of the T. S. complied with all the formal requirements above outlined, sent in their Pledges, and entered upon their "special period of probation." H.P.B. forwarded to all these the *"First Preliminary Memorandum"* of the Section. This remarkable document has either been suppressed, altered or ignored, like the Pledge and Rules of the original School, by its unworthy "successors;" while its plain statements of fact, its prescient presentments of principles and their applications to the then present and future, now the past, the present and the future, have been deliberately disregarded and corrupted by those who, since 1896, have presumed and assumed to "speak in the name of the Masters" in derogation or contradiction of the recorded Message of Their *Direct Agent.*

The *Preliminary Memorandum* tells the probationers the impelling occasion for the step taken:

". . . At this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve.

"The Theosophical Society has just entered upon the fourteenth year of its existence; and if it had accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it had proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a 'Universal Brotherhood,' or even as a fraternity, one among many, it had descended to the level of all those societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natu-

ral development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider and more tangible help to be given to all its members by Those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress but its real internal condition has not improved, and the members, in their efforts toward spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its first fundamental rule—universal brotherly love, without distinction of race, creed, colour or caste, *i. e.*, the social distinctions made in the world; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

"For this reason it was decided to gather the 'elect' of the T. S., and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone—*i. e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lies its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true direction, by promoting brotherly union at least among a choice minority.

"All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, and the whole Theosophical community may yet be steered into action, and led to follow the example set before them.

"The Esoteric Section is thus 'set apart' for the salvation of the whole Society, and its course from its first step is an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome."

To allay any misapprehensions due to widespread erroneous ideas regarding "chelaship" and "asceticism" while at the same time placing before the Candidates the seriousness of the steps contemplated and the absolutely essential prerequisites to any real solidarity or individual evolution, several paragraphs are devoted to direct plain speaking on these subjects. Thus the Candidates are told that one object of the *Memorandum*—

"Is to give timely warning to any applicant, should he feel unable or unwilling to accept fully and without reserve, the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and adopt some few asceptic rules."

Those who may be seeking "powers" and "occult preferment" are advised:

"This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical Occultism or Raja Yoga. Therefore, in this degree the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has mastered the knowledge of SELF, of the psycho-physiological processes . . . in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF. . . .

"Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves, and no more; and it is to be distinctly understood that in this Section and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or she is entitled to. This must be left to those who know—alone. The apparent favour shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

"No man or woman is asked or expected to do any more than is his or her best; but each is expected to work to the extent of his ability and powers.

"The value of the work of this Section to the individual member will depend upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for his knowledge; that is to say, upon whether he has en-

tered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself.

"Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue."

The *Book of Rules* supplied to each Candidate with the *Preliminary Memorandum* provided specifically, amongst other things, that the various Groups into which those accepted were to be formed were *not* for *practical Occultism,* but for mutual study of the Instructions and help in the Theosophic life; gossip, derogatory statements and the repetition of slanderous and hearsay statements were strictly forbidden; the dangers and evils of cant, hypocrisy and injustice to others were enforced; claims of occult powers, boasting or speaking of occult experiences, whether falsely or truly, discountenanced under penalty; the widest charity, tolerance, and mutual consideration and helpfulness laid down as the *sine qua non* of all true progress. "The first test of true apprenticeship," said the *Rule* on that subject, "is devotion to the interest of another," and continued: "For these doctrines to practically re-act on the life through the so-called moral code or the ideas of truthfulness, purity, self-denial, charity, etc., we have to preach and popularize a knowledge of Theosophy. It is not the individual or determined purpose of attaining oneself Nirvana, which is, after all, only an exalted and glorious *selfishness,* but the self-sacrificing pursuit of the best means to lead our neighbour on the right path, and cause as many of our fellow creatures as we possibly can to benefit by it, which constitutes the true Theosophist."

(To be Continued)

THE DEAD TIME

IN our endeavor to practise and promulgate Theosophy—to live the life—there comes a time with each one, when there seems to be an inner deadness and dullness, when the living light and love which formerly radiated spontaneously from our hearts, going out to every living thing, seems to grow dim, ceases to warm and comfort. It is at this point that we are too apt to turn our attention outward, seeking in the ideas and works of others for that which we no longer find in our own hearts. We cling, as drowning men, to the outer forms and practises which we formerly pursued, but it is a half hearted struggle, and we sink deeper for the mental juggling of ideas and phrases. While all seems cold and dead within us we look outward for light and help, and while we are so occupied the soul lies dumb and neglected within us. Then is the time to gather up the reins in a steady hand and with a firm and pure motive turn our gaze once again deep down within our own hearts—feel from the

heart, think from the heart, speak from the heart. The light *is* there; the divine love and compassion *are* there.

You who have ever heard the whisper and rustle of the awakening to life of that solitary prisoner within your breast, know that it must be given space in which to awaken and grow, that it must not be bound by the fetters of mind or of intellectual reasoning; it must be given voice, or it will become dumb and dead for ages,—perhaps, forever.

Go down on the busy streets of the city and watch the thousands surging to and fro, each over-burdened, weighted down by the sorrows and struggles of his own making. See the faces of pain and anxiety, the degraded hopeless faces, or the laughing empty faces, each bent upon its own little plans and purposes, and at best having but a few years of existence ahead,—sodden, hopeless, despairing souls, knowing not that the divine sleeps so close within. Let the divine within *you* speak to them. It can, it will, if you but forget your own little personality and afford the opportunity. A ray of light and hope will enter these other fragments of the divine, flying straight as an arrow from your heart to theirs. It is the voice of the Self speaking to its own, and dimly it will filter down, even into their physical brains, whispering that somewhere there is hope, sweetness, compassion; that somewhere there is a greater life, a life not bounded by mortal years and mortal fears. When thus the heart speaks, with no thought except the giving, there is no need to wait to feel "illumination" within, for behold, it is already there.

How was it that wherever H. P. B. might be, to that point flocked people by hundreds and by thousands? It was that living, pulsing, fiery heart which drew them. A ray from that heart flashed through the murky depths of their ignorance, touching the sleepers within. The drowsy souls stirred and hearkened, and were drawn to that living center of light and love. Not knowing what it was that drew them, unable to interpret the inner except in terms of the personal, many—sad to say, most—lost an opportunity for which souls wait through ages. But not in vain did that great light shine in the world of men, for those who were awakened even momentarily will never be quite the same as before. The soul does not forget. Each heart can become a focus for the rays of that great universal heart. Each heart can become a living center of light—a channel through which the live-giving stream of truth may flow out to all men. It needs but a single-hearted, steady effort and the unconditioned surrender of our personal plans and purposes.

We often say, "Oh, I can do so little for Theosophy, for humanity. I have no money, no ability. I can not speak, I can not write." Can we not see that this but voices a personal desire, a desire to *do* personally? It is not to *do* any personal act whatever; it is to *be—to be* a heart center of pure impersonal force. The *doing* will then follow in natural order.

CONTEMPLATION*

By Damodar K. Mavalankar, F. T. S.

A GENERAL misunderstanding of this term seems to prevail. The popular idea appears to be to confine oneself for half an hour—or at the utmost two hours—in a private room, and passively gaze at one's nose, a spot on the wall, or, perhaps, a crystal. This is supposed to be the true form of contemplation enjoined by *Raj Yoga.* It fails to realize that true occultism requires "physical, mental, moral and spiritual" development to run on parallel lines. Were the narrow conception extended to all these lines, the necessity for the present article would not have been so urgently felt. This paper is specially meant for the benefit of those who seem to have failed to grasp the real meaning of Dhyan, and by their erroneous practices to have brought, and to be bringing, pain and misery upon themselves. A few instances may be mentioned here with advantage, as a warning to our too zealous students.

At Bareilly the writer met a certain Theosophist from Farrukhabad, who narrated his experiences and shed bitter tears of repentance for his past follies—as he termed them. It would appear from his account that the gentleman, having read *Bhagavat-Gita* about fifteen or twenty years ago and not comprehending the esoteric meaning of the contemplation therein enjoined, undertook nevertheless the practice and carried it on for several years. At first he experienced a sense of pleasure, but simultaneously he found he was gradually losing self-control; until after a few years he discovered, to his great bewilderment and sorrow, that *he was no longer his own master.* He felt his heart actually growing heavy, as though a load had been placed on it. He had no control over his sensations; in fact the communication between the brain and the heart had become as though interrupted. As matters grew worse, in disgust he discontinued his "contemplation." This happened as long as seven years ago; and, although since then he has not felt worse, yet he could never regain his original normal and healthy state of mind and body.

Another case came under the writer's observation at Jubbulpore. The gentleman concerned, after reading Patanjali and such other works, began to sit for "contemplation." After a short time he commenced seeing abnormal sights and hearing musical bells, but neither over these phenomena nor over his own sensations could he exercise any control. He could not produce these results at will, nor could he stop them when they were occurring. Numerous such examples may be multiplied. While penning these lines, the writer has on his table two letters upon this subject, one from Moradabad and the other from Trichinopoly. In short, all this mischief is due to a misunderstanding of the significance of con-

*This article was first printed by H. P. Blavatsky in *The Theosophist* February, 1884.

templation as enjoined upon students by all the schools of Occult Philosophy. With a view to afford a glimpse of the Reality through the dense veil that enshrouds the mysteries of this Science of Sciences, an article, the "Elixir of Life," was written. Unfortunately, in too many instances, the seed seems to have fallen upon barren ground. Some of its readers only catch hold of the following clause in the said paper:

Reasoning from the known to the unknown meditation must be practised and encouraged.

But, alas! their preconceptions have prevented them from comprehending what is meant by meditation. They forget that it "is the inexpressible yearning of the inner Man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration"—as the next sentence shows. A good deal of light will be thrown upon this subject if the reader were to turn to the preceding portion of the same paper, and peruse attentively the following paras. on page 141 of the *Theosophist* for March, 1883 (vol. III, No. 6)*:

So, then, we have arrived at the point where we have determined,—literally, *not* metaphorically—to crack the outer shell known as the mortal coil, or body, and hatch out of it, clothed in our next. This "next" is not a spiritual, but only a more ethereal form. Having by a long training and preparation adapted it for a life in this atmosphere, during which time we have gradually made the outward shell to die off through a certain process . . . we have to prepare for this physiological transformation.

How are we to do it? In the first place we have the actual, visible, material body—man, so called, though, in fact, but his outer shell—to deal with. Let us bear in mind that science teaches us that in about every seven years we *change skin* as effectually as any serpent; and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact. . . . Hence, if a man partially flayed alive, may sometimes survive and be covered with a new skin,—so our astral, vital body . . . may be made to harden its particles to the atmospheric changes. The whole secret is to succeed in evolving it out, and separating it from the visible; and while its generally invisible atoms proceed to concrete themselves into a compact mass, to gradually get rid of the old particles of our visible frame so as to make them die and disappear before the new set has had time to evolve and replace them. . . . We can say no more.

A correct comprehension of the above scientific process will give a clue to the esoteric meaning of meditation or contemplation. Science teaches us that man changes his physical body continually, and this change is so gradual that it is almost imperceptible. Why then should the case be otherwise with the *inner man?* The latter too is constantly developing and changing atoms at every moment. And the attraction of these new sets of atoms depends upon the Law of Affinity—the desires of the man drawing to their bodily tenement only such particles as are *en rapport* with them or rather giving them their own tendency and colouring.

For science shows that thought is dynamic, and the thought-force evolved by nervous action expanding itself outwardly, must affect the molecular relations of the physical man. The *inner man,* however sublimated their organism may be, are still composed of actual, *not hypothetical,* particles, and are still subject to the law that an 'action' has a tendency to

*From "The 'Elixir of Life,'" reprinted in the volume *Five Years of Theosophy.* (Editors, THEOSOPHY).

repeat itself; a tendency to set up analogous action in the grosser 'shell' they are in contact with and concealed within."—*(The Elixir of Life).**

What is it the aspirant of *Yog Vidya* strives after if not to gain *Mukti* by transferring himself gradually from the grosser to the next more ethereal body, until all the veils of *Maya* being successively removed his *Atma* becomes one with *Paramatma?* Does he suppose that this grand result can be achieved by a two or four hours' contemplation? For the remaining twenty or twenty-two hours that the devotee does not shut himself up in his room for meditation—is the process of the emission of atoms and their replacement by others stopped? If not, then how does he mean to attract all this time,—only those suited to his end? From the above remarks it is evident that just as the physical body requires incessant attention to prevent the entrance of a disease, so also the *inner man* requires an unremitting watch, so that no conscious or unconscious thought may attract atoms unsuited to its progress. This is the real meaning of contemplation. The prime factor in the guidance of the thought is WILL.

Without that, all else is useless. And, to be efficient for the purpose, it must be, not only a passing resolution of the moment, a single fierce desire of short duration, but *a settled and continued strain, as nearly as can be continued and concentrated without one single moment's remission.*

The student would do well to take note of the italicized clause in the above quotation. He should also have it indelibly impressed upon his mind that

It is no use to fast *as long as one requires* food. . . . To get rid of the inward desire is the essential thing, and to mimic the real thing without it is barefaced hypocrisy and useless slavery.

Without realizing the significance of this most important fact, any one who for a moment finds cause of disagreement with any one of his family, or has his vanity wounded, or for a sentimental flash of the moment, or for a selfish desire to utilize the divine power for gross purposes—at once rushes in for contemplation and dashes himself to pieces on the rock dividing the known from the unknown. Wallowing in the mire of exotericism, he knows not what it is to live in the world and yet be not of the world; in other words to guard *self* against *self* is an incomprehensible axiom for nearly every profane. The Hindu ought at least to realize it by remembering the life of Janaka, who, although a reigning monarch, was yet styled *Rajarshi* and is said to have attained *Nirvana.* Hearing of his widespread fame, a few sectarian bigots went to his Court to test his *Yoga*-power. As soon as they entered the courtroom, the king having read their thought—a power which every *chela* attains at a certain stage—gave secret instructions to his officials to have a particular street in the city lined on both sides by dancing girls who were ordered to sing the most voluptuous songs. He then had some *gharas* (pots) filled with water up to the brim so that the least shake would be likely to spill their contents. The wiseacres, each with a full *ghara* (pot) on his head, were ordered to pass along the street, surrounded by soldiers with drawn swords to be used against them if even so much as a drop of water were allowed to run over. The poor fellows having returned to the

palace after successfully passing the test, were asked by the King-Adept what they had met with in the street they were made to go through. With great indignation they replied that the threat of being cut to pieces had so much worked upon their minds that they thought of nothing but the water on their heads, and the intensity of their attention did not permit them to take cognizance of what was going on around them. Then Janaka told them that on the same principle they could easily understand that, although being outwardly engaged in managing the affairs of his state, he could at the same time be an Occultist. He, too, while *in* the world, was not *of* the world. In other words, his inward aspirations had been leading him on continually to the goal in which his whole inner self was concentrated.

Raj Yoga encourages no sham, requires no physical postures. It has to deal with the inner man whose sphere lies in the world of thought. To have the highest ideal placed before oneself and strive incessantly to rise up to it, is the only true concentration recognized by Esoteric Philosophy which deals with the inner world of *noumena,* not the outer shell of *phenomena.*

The first requisite for it is thorough purity of heart. Well might the student of Occultism say, with Zoroaster, that purity of thought, purity of word, and purity of deed,—these are the essentials of one who would rise above the ordinary level and join the "gods." A cultivation of the feeling of unselfish philanthropy is the path which has to be traversed for that purpose. For it is that alone which will lead to Universal Love, the realization of which constitutes the progress towards deliverance from the chains forged by Maya around the Ego. No student will attain this at once, but as our VENERATED MAHATMA says in the *Occult World:*

> The greater the progress towards deliverance, the less this will be the case, until, to crown all, human and purely individual personal feelings, blood-ties and friendship, patriotism and race predilection, will all give way to become blended into one universal feeling, the only true and holy, the only unselfish and eternal one, Love, an Immense Love for Humanity as a whole.

In short, the individual is blended with the ALL.

Of course, contemplation, as usually understood, is not without its minor advantages. It develops one set of physical faculties as gymnastics does the muscles. For the purposes of physical mesmerism, it is good enough; but it can in no way help the development of the psychological faculties as the thoughtful reader will perceive. At the same time, even for ordinary purposes, the practice can never be too well guarded. If, as some suppose, they have to be entirely passive and lose themselves in the object before them, they should remember that by thus encouraging passivity, they, in fact, allow the development of mediumistic faculties in themselves. As was repeatedly stated—the Adept and the Medium are the two Poles: while the former is intensely active and thus able to control the elemental forces, the latter is intensely passive, and thus incurs the risk of falling a prey to the caprice and malice of mischievous embryos of human beings, and—the Elementaries.

THE SPIRIT IN THE BODY*

For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita, Chapter XIII.

I AM just in receipt of your two letters. I am more than glad that surroundings are pleasant and prospects fair. While you may be mentally living with us, as you say, we are in like manner living with you. It is like getting a multiplied experience —a study of the hearts of men. I think we will get some good things out of it all, and at long range, too.

Yes, there is really a Thinker—who thinks; who has perceptions on the phenomenal side of every plane. Those who while in waking consciousness identify the Thinker with the phenomenal perceptions of physical existence, are fully as wise as one would be who identifies himself with the scenes in a moving picture show. Such an one would not be creative in active thought, deliberatively peopling his current in space with those thought-forms that spring from a knowledge of the true, but a mere reflector of impressions —a sort of battledore and shuttlecock; of such is *not* the kingdom of heaven.

Such thinkers have gotten themselves into the realm of "passing shadows" which shut out the light. They may be likened to the prodigal son who left his father's house and fed on husks with the swine; some day, they may, like him remember and say, "I will arise and go to my father." When they do so and endeavor to find the way back, they will be helped by the deliberate thoughts of those who have lighted the fires for their guidance, and we all can help in that way, as well as in others. There should be an encouragement in that thought. Have you seen Mr. Judge's article in the *Path*—"Each Member a Center."†

"As above, so below—" analogy everywhere and correspondence. But correspondence does not imply sameness of process. The thinker is a creator, and endows his thoughts with self-reproductive power for such time as accords with their nature, and the kind of matter they relate to. Kinds of matter and states of consciousness are intimately related—in fact the teaching indicates that Manasic consciousness has its habitat in the fifth state of matter as does Buddhic in the sixth state. The permanency of thought creations would naturally be greater in subtile matter than in gross matter; these last would die out in short order were it not that the lower aspect of Manas receives the first impact, and by attention given recharges their batteries to a greater or less

*From the letters of Robert Crosbie. Here published for the first time.
†Reprinted in THEOSOPHY for March, 1913.

degree. That attention is of the nature of identification with the impact. Here we have the meaning of self-interest. The destruction of these obstacles lies in renunciation of self-interest in the result of actions and reliance upon the power of truth—the Self—the Supreme.

You say "It is strange how little faith there is *in the power of truth.*" I translate this "in the power of truth perceived." There is power in this perception when reliance is placed on it. *Rely on the power of truth perceived;* if this is done there is not much left for any other assumption of power. So with speaking; it is an acquisition, a talent, gained by your*self,* and *for use*—not of the transient physical man—but of the Divine Man. To talk Theosophy in the spirit of Theosophy cannot be wrong; so what we have to learn is to guard and "use with care those living messengers called words." Let us make all our facilities serve the one end.

That action and reaction take place more rapidly with you is not a bad sign. It shows a fluidic state wherein the sediment may be precipitated and it will be—if reliance is placed upon the *power of truth.* For the nature of the inner man *is* of truth, and the perception of truth is of the same nature. Action and reaction must be mutual and complementary.

The Theosophical meeting that you write of is much as I should imagine—they have missed the key as have so many others; they have become involved in the processes of life. I wonder if these unfortunates ever think what it was that H.P.B. founded? Was it any *branch* or the people who belong to branches? "Let it be understood that with the exoteric society H.P.B. has nothing to do." That which was founded by H.P.B. was not the diversified aggregation now existing, *but something else which bore that name.* They might also consider the saying well known to them, "If ye love me ye will keep my commandments."

It would be good if —— should voluntarily desire to come with us, but I do not think it wise to press any one or try to convince; make bold statements if you wish, to provoke question and stimulate enquiry, but let it go at that. Do not try to explain everything so fully as to leave no room for germinative thought on the part of enquirers.

Good night and peace and success be with you. As ever.

. . . If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest —as in the world of phenomena—are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from super-human down to human and sub-human beings, the totality, in short, of objective existence—then the first and chief difficulty will disappear and Occult Cosmology may be mastered.

Secret Doctrine, Vol. I, p. 75.

THINGS COMMON TO CHRISTIANITY AND THEOSOPHY*

THAT the Theosophical Society is not opposed to Christianity in either its dogmatic or pure form is easily demonstrated. Our constitution forbids it and the second object of the Society does also. The laws of our body say that there shall be no crusade against any religion, tacitly excepting, of course, the few degraded and bestial religions now in the world; the second object provides for a full and free study of all religions without bias and without hatred or sectarianism. And our history also, offering to view branch societies all over the world composed of Christians, refutes the charge that the Society as such is opposed to Christianity. One instance is enough, that of the well-known Scottish Lodge, which states in its printed Transactions No. IX, "Theosophists who are Christians (and such are the majority of the Scottish Lodge) . . . Therefore Christians who are sincere and who know what Theosophy means must be Theosophists. . . . " If members of the Society have said to the contrary it has been from ignorance and a careless thinking, for on the same ground we should also be opposed to all other religions which have any forms, and both Brahmanism and Buddhism have as much of formalism as has Christianity. Generally speaking, then, the Society is not and cannot be opposed to Christianity, while it may lead to a denial of some of the men-made theories of that Church.

But that is no more than branches of Christianity have always been doing, nor is it as much a danger to formal Christianity as the new standards of criticism which have crept into the Church.

Nor can it be either that Theosophy as a whole is opposed to Christianity, inasmuch as Theosophy is and must be the one truth underlying all religions that have ever been among men. A calm and sincere examination of all the world's religions reveals the fact that in respect to ethics, in respect to laws, in respect to precepts or example or effect on daily life, or even in respect to cosmogony and cosmology, the other religious books of the world are the same in most respects as those of the Christians, and that the distinguishing difference between the latter's religion and the other is that it asserts an exclusiveness for itself and a species of doctrinal intolerance not found in the rest.

If we take the words and the example of Jesus as the founder of Christianity, it is at once seen that there is no opposition at all between that form of religion and Theosophy. Indeed, there is the completest agreement. New ethics are not brought forward by Theosophy, nor can they be, as ethics of the right sort must always be the same. In his sermons and sayings are to be found the ethics

*By Wm. Q. Judge. An address before the Aryan T. S., New York, January 9, 1894. Reprinted from a pamphlet of similar title published in that year.

given out by Buddha and by all other great teachers of all time. These cannot be altered, even though they hold up to weak mortals an ideal that is very difficult to live up to and sometimes impossible to realize in daily life. That these rules of conduct laid down by Jesus are admittedly hard to follow is shown in the behavior of Christian states toward each other and in the declarations of their high prelates that the religion of Jesus cannot be the basis for diplomatic relations nor for the state government. Hence we find that the refuge from all this adopted by the theologian is in the statement that, although other and older religions had moral truth and similar ethics to those of Jesus, the Christian religion is the only one wherein the founder asserted that he was not merely a teacher from God, but was also at the same time God himself; that is, that prior to Jesus a great deal of good was taught, but God did not see fit until the time of Jesus to come down among men into incarnation. Necessarily such a declaration would seem to have the effect of breeding intolerance from the high and exclusive nature of the claim made. But an examination of Brahmanism shows that Rama was also God incarnate among men, though there the doctrine did not arouse the same sum of intolerance among its believers. So it must be true that it is not always a necessary consequence of such a belief that aggressive and exclusive intolerance will grow up.

The beliefs and teachings of Christianity are not all supportable by the words of Jesus, but his doctrines are at all times in accord with Theosophy. There is certainly a wide difference between the command of Jesus to be poor and to have neither staff nor money and the fact of the possession by the Church of vast sums of money and immense masses of property, and with the drawing of high salaries by prelates, and with the sitting of prelates among the rulers of the earth upon thrones, and in the going to war and the levying of taxes by the Pope and by other religious heads. The gathering of tithes and enforcement of them by law and by imprisonment at the instance of the Protestant clergy are not at all consistent with the words of Jesus. But all of the foregoing inconsistent matters are a part of present Christianity, and if in those respects a difference from or opposition to them should seem to arise from Theosophical teachings we must admit it, but cannot be blamed. If we go back to the times of the early Christians and compare that Christianity with the present form, we see that opposition by Theosophy could hardly be charged, but that the real opposition then would be between that early form of the religion and its present complexion. It has been altered so much that the two are scarcely recognizable as the same. This is so much so that there exists a Christian sect to-day called "Early Christian".

Every one has at all times a right to object to theological interpretations if they are wrong, or if they distort the original teaching or introduce new notions. In this respect there is a criticism

by Theosophy and Theosophists. But thinkers in the world not members of this Society and not leaning to Theosophy do the same thing. Huxley and Tyndall and Darwin and hosts of others took ground that by mere force of truth and fact went against theological views. Galileo also, seeing that the earth was round and moved, said so, but the theologian, thinking that such belief tended to destroy the power of the church and to upset biblical theories, made him recant at the risk of his liberty and life. If the old views of theology were still in force with the state behind them, the triumphs of science would have been few and we might still be imagining the earth to be flat and square and the sun revolving about it.

Theosophical investigation discloses to the student's view the fact that in all ages there have appeared great teachers of religion and that they all had two methods of instruction. One, or that for the masses of people, was plain and easy to understand; it was of ethics, of this life and of the next, of immortality and love; it always gave out the Golden Rule. Such a teacher was Buddha, and there can be no controversy on the fact that he died centuries before the birth of Jesus. He declared his religion to be that of love. Others did the same. Jesus came and taught ethics and love, with the prominent exception of his prophecy that he came to bring a sword and division as recorded in the Gospels. There is also an incident which accents a great difference between him and Buddha; it is the feast where he drank wine and also made some for others to drink. In regard to this matter, Buddha always taught that all intoxicating liquors were to be rigidly abstained from. The second method was the secret or Esoteric one, and that Jesus also used. We find his disciples asking him why he always used easy parables with the people, and he replied that to the disciples he taught the mysteries, or the more recondite matters of religion. This is the same as prevailed with the older saints. Buddha also had his private teachings to certain disciples. He even made a distinction among his personal followers, making classes in their ranks, to one of which he gave the simple rules, to the other the complex and difficult. So he must have pursued the ancient practise of having two sets of teachings, and this must have been a consequence of his education.

At twelve years of age he came to the temple and disputed with the learned rabbis on matters of the law. Thus he must have known the law; and what that law was and is it is necessary to ask. It was the law of Moses, full of the most technical and abstruse things, and not all to be found in the simple words of the books. The Hebrew books are a vast mine of cypher designedly so constructed, and that should be borne in mind by all students. It ought to be known to Christians, but is not as they prefer not to go into the mysteries of the Jews. But Jesus knew it. His remark that "not one jot or tittle of the law would pass" shows this. Most people read this simply as rhetoric, but it is not so. The jots

and tittles are a part of the books and go to make up the cypher of the Cabala or the hidden meaning of the law. This is a vast system of itself, and was not invented after the time of Jesus. Each letter is also a number, and thus every word can be and is, according to a well-known rule, turned into some other word or into a number. Thus one name will be a part of a supposed historical story, but when read by the cypher it becomes a number of some cycle or event or a sign of the Zodiac or something else quite different from the mere letters. Thus the name of Adam is composed of three consonants, A, D, and M. These mean by the system of the cypher respectively "Adam, David, and Messiah". The Jews also held that Adam for his first sin would have to and did reincarnate as David and would later come as Messiah. Turning to Revelations we find traces of the same system in the remarks about the numbers of the beast and the man. The Cabala or hidden law is of the highest importance, and as the Christian religion is a Hebraic one it cannot be properly studied or understood without the aid given by the secret teaching. And the Cabala is not dead or unknown, but has many treatises written on it in different languages. By using it, we will find in the Old Testament and in the records of Jesus a complete and singular agreement with Theosophy.

Examine, for instance, the Theosophical teachings that there is a secret or esoteric doctrine, and the doctrine of inability of man to comprehend God. This is the Brahmanical doctrine of the unapproachableness of Parabrahm. In Exodus there is a story which to the profane is absurd, of God telling Moses that he could not see him. It is in Exodus, xxxiii, 20, where God says Moses could see him from behind only. Treat this by the rule of the Cabala and it is plain, but read it on the surface and you have nonsense. In Exodus iii, 14, God says that his name is "I am that I am". This is AHYH ASHR AHYH, which has to be turned into its numerical value, as each letter is also a number. Thus A is 1, H is 5, Y is 10, H is 5. There being two words the same, they add up 42. The second word is A, 1; SH, 300; R, 200; Making 501, which added to 42 gives 543 as the number of "I am that I am". Now Moses by the same system makes 345 or the reverse of the other, by which the Cabala shows God meant Moses to know God by his reverse or Moses himself. To some this may appear fanciful, but as it is the method on which these old books are constructed it must be known in order to understand what is not clear and to remove from the Christian books the well-sustained charge of absurdity and sometimes injustice and cruelty shown on their face. So instead of God's being made ridiculous by attributing to him such a remark as that Moses could only "see his hinder parts", we perceive that under the words is a deep philosophical tenet corresponding to those of Theosophy, that Parabrahm is not to be known and that Man is a small copy of God through which in some sense or in the reverse we may see God.

(To be concluded)

TRAVELING LIGHT

THERE are still in the world to-day uncivilized men who are concerned alone with physical supremacy. Not far removed there are others for whom life has become a sort of contest of wits in which the sharpest carries off the prize. Still others, thoughless, play their way along in enjoyments of the moment. All these beings are travelers on the Great Journey of evolution, although they travel in unthinking darkness.

But there are those souls for whom life has become a conscious pilgrimage. The light of certain guidance is ever on their path. By this light they see a plan and feel a mighty purpose in all the winding ways. The obstructions they know are of their own making. The rough and stony miles that hurt their feet were put there by no other one. These are not timid, shrinking souls, bound by a cruel fate to wander far from fire-lit homes. Voluntarily, the choice was made: firelight was renounced for starlight,—sunlight. The way was shown in answer to a cry from the heart for that Light which all men need and most men crave—the Light—our real home towards which we journey—the Light within, obscured for a time.

Why should this "small old path that stretches far away" seem so often a path of woe? Could we not feel as we journey along more of that joy of the road felt by the adventurer who fares forth, shorn of all obstructing possessions? Or do we weigh ourselves down with unnecessary things? Are we careful to make a fine selection as to our needs for the journey, eliminating the useless weight?

It would seem from the heaviness that accompanies most of us—for "Few pass this way without bitter complaint"—that we are making our difficulties by reaching up towards the imperishable while attached to the transitory and perishable. And this is as impossible as to be at once afraid and fearless; or, to consider the eternal from the standpoint of the non-eternal. We think of equal-mindedness as an end—a goal—whereas it is a step immediately before us on the path.

To the one who travels with a heart full of trouble there is an ache in the glory of the sunset; the dark woods waving above him echo and prolong his sighs; there is no consolation in the restless waves. But when one knows the happiness of the heart within, all things contribute.

We might take the phrase of a mighty Traveler and say: "Henceforth I ask not good-fortune. I myself am good fortune!" And, although the old smooth prizes are not offered, and the new only make a greater struggle necessary, we could remember that the joy of the road is always ours—if we will—the joy of moving along, part of, and essential to, the glorious scheme of things—the Way, the Truth and the Light.

THE SINE QUA NON

WHAT is the *sine qua non* of true Occultism?

This is a question that every earnest minded man should ask himself who proposes to depart from the "letter of the law" and seek out knowledge of its Spirit. For, if true Occultism has any meaning, that meaning is Spiritual knowledge, as opposed to the knowledge we have. Spiritual knowledge includes the knowledge we have, but our knowledge does not extend to the "discrimination of pure spirit."

"To each student there is one road that seems the most desirable." *But is it?* That is the question. If the means we have hitherto taken are those which lead to the acquisition of spiritual knowledge it goes without saying that we would all be true Occultists.

Whatever the results any of us seek or have hitherto obtained, we all know that those results do not come of themselves. Action of some kind is required, is the condition precedent to any results of any kind. But the word action has a far wider meaning than we are accustomed to give it. *Karma* is an *all*-inclusive term, and the sooner we recognize the fact the better for us and for every one whom we contact. Results are a part of Karma, causes are also a part of Karma. The kind of conditions precedent that produced the effects, both good and evil, that we experience, are the causes set up by ourselves in the past, alone or with others.

It is in vain to wait for Spiritual Knowledge; it will never come of itself. It is vain to look for spiritual knowledge as a result of the character of causes we have hitherto set up: what those causes were in character each one of us can judge from the kind of knowledge we now have, from the bondage both of ignorance and circumstances in which we find ourselves. It is useless to repine over past mistakes; as useless as to mourn over present conditions and effects, or to resent them. The thing is to look about us to discern, if we can, the true conditions precedent, the true causes to set up, the true actions to perform, whereby Spiritual Knowledge may be ours.

Is devotion to some form of religion, faith in the Gods or "God," the true means of spiritual knowledge? The great majority of human beings still think so. But the answer may be all too quickly seen in the consideration, Have these devotees *knowledge?*

Is the pursuit of the means employed by modern scientific students the road to Occultism—to a knowledge of the mysteries of life and action which everywhere confront them no less than ourselves? Again, the answer is supplied by a look at the results achieved on that road.

Both the religious devotee and the scientific devotee get results —as how should they not, seeing that results must flow from every action of every kind. But are the results what they seek? They are born, and they die as they are born and as they live—in ignorance of the great mysteries, in spite of their devoted assiduities.

Taking our Christian religion as a type, we must assume that Nicodemus, Pontius Pilate, Herod, Judas, the "rich young man,"

and all the many other characters mentioned in the Gospels, pharisees, sadducees, priests and the "multitude," all alike desired knowledge. They did not have it, and they knew they did not have it, and they did not obtain it, though they all came in contact with Jesus, whom we must also assume to have had that knowledge which they sought, and to have been as desirous of imparting it to them as they were of obtaining it, whether from him or from some other. The two great questions raised by a study of the Gospels really are, Why was it that Jesus had knowledge and they did not? Why was it that he could not impart nor they receive?

Coming now nearer home, the same questions arise from a more "modern instance." There are literally tens of thousands of men and women who have contacted H. P. Blavatsky and William Q. Judge personally, and other hundreds of thousands who have listened to what They had to say, and who desire to pursue Occultism and are pursuing it but never catch up with it, for they have not gained Spiritual Knowledge. Why not? "Oh, that is our Karma," we say. Certainly it is. It is as much our "Karma" that we are ignorant as it is Their Karma that They have spiritual knowledge. But what is anyone's "Karma"? It is what he is *now doing,* as much and infinitely more than what he *has done.* If we keep on doing as we have done we may expect the same results in the future as we are now reaping. If, in spite of all Their "past Karma," Buddha, or Jesus, or H. P. B. or W. Q. J. were *now* to begin doing as we do, what would "happen" to Them? They would infallibly become what we are. Anyone ought to be able to see that. On the other hand, is it not equally clear, that if any of us were to begin doing now as They did and do, we would infallibly become what They are—true Occultists, in possession of Spiritual Knowledge? And is it not just as clear that unless and until we *do* that, not aspire to do it, long to do it, pray for some one to do it for us, wait for "better conditions" in which to do it, we shall go from bad to worse—for while we are longing, waiting, praying, we are all the time *doing something* and doing it along the old lines, which will infallibly reproduce and accentuate the very bondage we desire to emancipate ourselves from?

If Jesus had to "become in all things like unto us" in order to draw near to us to help us, is it not just as evident that we shall have to become in all things like unto Him, if we are to receive that help and acquire that knowledge? All our "past Karma" not only cannot prevent our taking that stand and making that effort, but the fact is, that that attitude assumed, those efforts made, all our past Karma will rush to our aid and become the very means by which to make an accomplished fact of the "attitude assumed" and the "exercise undertaken."

Every Teacher has laid down the principles of action and the conditions precedent for Spiritual knowledge, set the example of the application of the principles and Himself embodied in his own works the conditions precedent.

Karma means, first of all, *Motive*. Do we consider that? We know very well what our motives are for nearly all our actions. No one acts in the slightest without a motive. Motive is the very beginning of any and all actions. Our motives are selfish, personal, partisan, separative—in the family, in business, in friendship, in the state, in religion. No one realizes how selfish until he deliberately determines to do his thinking and his speaking and acting in relation to no matter whom or what, unselfishly, and to watch himself to see if any thought of *self* crops up in the process. All of us can see how selfish others are; can we see how selfish we are? And if so, will we (not can we) set to work to kill the selfishness with unselfishness?

The motive decided on, what is the next meaning of Karma? *Discrimination;* the choice of a Teaching and a Teacher. Have we noticed that we do not choose and stick to any single teaching or teacher? If not, why not? If our motive is pure we will choose the highest teacher and teaching we can find and follow Him and His Teaching without variableness or the shadow of turning. What would infallibly result? *Knowledge*—positive or negative. We would find out whether that teacher and that teaching give us Spiritual Knowledge.

"But," one says, "that is dangerous. Were I to do that, I might be deceived betrayed, ruined." Well, my friend, *what of that?* If you were *unselfish* in your motive, what difference does it make *to you* if you are betrayed? If you are unselfish what has what happens to you to do with the case?

Consider a moment. Jesus was betrayed on every hand. H. P. B. was betrayed on every hand. And They knew in advance what would happen to Them. And, furthermore, They not only sought no gain, but had nothing to gain for themselves. They came unselfishly, that is, to give to those who did not deserve. If They, teachers, were willing to do that, *had to do that,* if men were to be helped at all, shall we, mere learners, demand protective conditions for ourselves? They trusted those whom they knew in advance to be unworthy of Their trust. We are not required to do that, for we are learners, not teachers—children, not adults.

We are not asked to trust those whom we deem unworthy of trust—that would be to demand of us what we cannot give. But we, having chosen for ourselves a Teacher and a Teaching, does it not follow that we must trust the one and follow the other? Have we done that; are we doing that?

For this is the *sine qua non;* unselfish devotion to the chosen Teaching and the chosen Teacher who brought it to us. To the extent that we make and keep ourselves unselfish we will be protected; we will be grateful; we will be loyal. To the extent that we study the Teaching and apply it in emulation of the Teacher, we will gain confidence, courage, faith. *knowledge.* And while we are pursuing the Path of unselfish devotion we are at each step becoming in all things like unto Them.

"Be it done unto thee according to thy desire."

ON THE LOOKOUT

THE ROMANCE OF AN "INTIMATE DIARY"—

The impulse to "romance," to tell the somewhat large stories in which one's self plays an interesting part, may be often noted in children. And sometimes it seems to persist, and spread from bud to blossom, when these imaginative children grow up. We laugh at the children—and happily sometimes *with* them, for perchance they let us into the joke and we all enjoy the fun together. But the grown-up romancer bores us; egotism is wearisome; childish fancy becomes responsible misrepresentation; we characterize it with the shorter and uglier term.

In the November issue of the *Metropolitan* appears "The Intimate Diary of Margot Asquith." It treats in somewhat racy fashion of events and people of prominence in England during a certain period, and its several pages are plentifully sprinkled with capital "I's." Among the persons of prominence mentioned is Madame Blavatsky, and the imaginative writer says she attended a sort of spiritualistic tea-party at which H. P. B. was present! To quote:

> " . . . The famous medium of that day was a Jewess, Madame Blavatsky by name; we were asked to meet her at tea—a merely private affair to hear her views upon God—in the dining-room of a house in Brook Street where she was being entertained. On our arrival I had a good look at her heavy, white face—as deeply pitted as a solitaire-board with small-pox—and wondered if she had come from Moscow or Margate. . . . Madame Blavatsky turned out to be an audacious swindler."

And now for the "romance," the imaginative exuberance of the grown-up-child-writer of the "Intimate Diary." All of her statements, as quoted, are quite true—with these exceptions: Madame Blavatsky was not a Jewess; she was not a medium; she could not possibly have been in a house in Brook Street at the time indicated; her face was not pitted with small-pox, as she never had that disease; she did not "turn out" to be an audacious swindler. In short, this writer's reference to H. P. B. is a thorough-going lie, and not even a clever lie; and if the Editors of the *Metropolitan* were reasonably careful, they could have checked up the facts for themselves. Instead of so doing, they have printed a picture of H. P. B. bearing the following title: "Madame Blavatsky was a famous spiritualistic medium of the day. She was tightly surrounded by strenuous and palpitating ladies." Thus the series of unintelligent and utterly unwarranted and slanderous statements is made complete—just to produce a "snappy" magazine article—for we do not for a moment believe them consciously malicious. The Editors of the *Metropolitan* have been informed as to the facts. We wonder if they will make an honest retraction—in justice to the dead and in the interest of the living.

MR. EDISON DOUBTS LIFE HEREAFTER—

Thomas A. Edison was once a member of the Theosophical Society. How far he subscribed to tenets of the Wisdom-Religion cannot now be said. How little he understood and applied them may be gathered by the utterly materialistic position he now takes in regard to life after the death of the body, and the nature of the being who dwells therein. Mr. Edison evidently believes that man *is* his body. Nothing else can be gathered from a consideration of statements attributed to him and appearing in the New York *Tribune,* October 24th. To condense:

> "I believe our bodies are composed of myriads and myriads of infinitesimal entities, each in itself a unit of life. We have taken it for granted that each of us is a unit. . . . I am convinced that such thinking is basically wrong. . . The entities live forever. You cannot destroy them, just the same as you cannot destroy matter. . . We are simply working the same supply over and over again.

"Now we come to the matter of personality. The reason why you are Lescarboura and I am Edison is because we have different swarms or groups, or whatever you wish to call them, of entities. After eighty-two remarkable surgical operations the medical world has conclusively proved that the seat of our personality is in that part of the brain known as the fold of Broca. Now it is reasonable to suppose that the directing entities are located in that part of our bodies. These entities, as a closely knit ensemble, give us our mental impressions and our personality.

"I have already said that what we call death is simply the departure of the entities from our body. The whole question, to my way of thinking, is what happens to the master entities—those located in the fold of Broca. It is fair to assume that the other entities, those which have been doing purely routine work in our body, disband and go off in various directions, seeking new work to do. But how about those which have been directing things in our body—those which are Lescarboura, Edison, Meadowcroft and so on? Do they remain together as an ensemble or do they also break up and go about the universe seeking new tasks as individuals and not as a collective body? If they break up and set out as individual entities, then I very much fear that our personality does not survive. While the life entities live forever, thus giving us the eternal life which many of us hope for, this means little to you and me if, when we come to that stage known as death, our personality simply breaks up into separate units which soon combine with others to form new structures."

The basic error in the foregoing may be found in the primary assumption common with scientific thinkers that this is essentially a material universe, and that whatever is to be learned of it can be learned only by the study of matter and its combinations. If Mr. Edison's basis is right, his tentative conclusions may well be right also. His basis can be shown uninclusive, and therefore unconclusive, by asking a question so simple and "unscientific" as this: What brings these lives in the fold of Broca together in any given combination, what holds them there, what disperses them? The answer to this question will solve the problem of the persistence of the personality *during the life* of the body, as well as after the death of the body. Nothing else will. The fact that the materialistic view of life cannot provide an answer is in itself evidence that this basis is partial and inconclusive. Truth always explains. A theory, or basis, that does not provide a full and complete explanation cannot possibly be true.

MR. EDISON'S NEW "MACHINE"—

The "news element" of the *Tribune* article referred to relates to a new apparatus that Mr. Edison is developing by means of which psychic investigators can more readily and conclusively communicate with the dead, if perchance the personality does survive death. He says that "if this apparatus fails to reveal anything of exceptional interest, I am afraid that I shall have lost all faith in the survival of personality as we know it in this existence." We do not see Mr. Edison losing this faith. If "results" can be obtained through methods as crude as are presently employed, it is easy to believe that Mr. Edison's genius will be able to produce a machine that will do the same work, and do it better. But what will be the value of these results? Judging from the contradictory nature of the achievements of spiritualistic and other psychic research to date, nothing that is firm and conclusive as a basis for reasoning and truly scientific experimentation will be established. Facts may be noted, but how utterly misleading are facts when the principles which alone will permit their sound relation are left entirely out of consideration. Theosophy outlines the principles and adduces a host of undeniable facts in their true relativity. In the writings of H. P. Blavatsky are to be found those exact statements by the application of which Mr. Edison can forever set at rest his doubts as to life hereafter and gain an unassailable basis for the understanding of life here and now in the body.

He is a true student within the limits of perception he has set for himself, but does he suppose that these limits cannot be extended—by himself? The material theory of the universe is what binds him and *he* has done the binding. Does he not realize that the power which binds is the essential fact of his own being, and every other being, and the power which binds is the same power which can free? Mr. Edison, as quoted in the *Tribune* article, definitely states that no human being knows that our personalities pass on to another existence. This is not a scientific statement; it is mere assumption. As an honest thinker he should be quick to recognize the fact.

CAMILLE FLAMMARION ON CREMATION—

Paris dispatches printed in American newspapers credit Camille Flammarion, noted scientist and astronomer, with the statement that Americans are depriving themselves of the possibility of contact and communication with the spirits of their dead because of the practice of cremation, so common in the United States. This is interesting, if true. But "leading theosophists" in Chicago deny it. Even so learned a personage as a trustee of the American section of the Theosophical Society has gone on record to the contrary. How confused and chagrined Professor Flammarion must feel now. But the Acting Director of the American Society for Psychical Research, in New York, adds his weight to aforesaid trustee's pronouncement. He says that none of the departed his society has investigated ever evinced the slightest interest in the disposition of his earthly remainders. So with New York and Chicago holding firm, it would really seem as if Paris had her come-uppance. The Pasadena *Star-News* devotes nearly a column to this important matter, giving it a "head" of much blackness and amplitude and meticulously printing the Paris, Chicago and New York date lines. In these days of the high cost of news print we wonder how many newspapers in the United States gave a column or more of space to this choice collection of twaddle!

Cremation is practised by intelligent people, in the United States or anywhere else, for the sake of the living and not the dead. It is a health precaution. It also tends to lessen the weakening and disintegrating effects upon themselves of the selfish personal grieving to which the relatives and friends of the departed so often give themselves up. It has no greater effect upon the entity who has left his body than the burning of a worn-out suit of clothes would have upon a living man who has discarded it. Just as there has been established between the living man and his clothing a magnetic and electrical affinity that must persist for a time after the owner has ceased wearing them, so between the body and its departed owner there must exist a greater or less influence and attraction, depending upon the personal life and tendencies of the being who has passed away. Good clean fire disintegrates the clothing or the body, in either case, frees the lives that composed it and breaks the current. But the principal benefit of the practice of cremation is to the living—it is just a clean, rational method of disposing of dead bodies.

The curious aspect of the newspaper controversy referred to is the assumption by all parties to it that the spirits of the dead can be communicated with. Students of Theosophy know—and even so high an official authority as a "trustee" should have been able to gather the facts—that communication between a living human being and a soul that has left the body is so rare as to be almost negligible. Man has other bodies than the gross physical, finer than that, but still physical. In the progress of his departure from this life and entrance into other stages of existence, the departing entity "dies out of" some of these finer bodies while the sloughing of the personality is progressing. It is these "bodies" or "shells" which the spiritualists and psychic researchers contact and communicate with—*not the man.* Every tyro in theosophical study and application knows this, and anybody who wants to go to the trouble to do so can prove it for himself. Paris, Chicago, New York—yes and Pasadena newspapers, please copy.